

T·H·E
Lord BISHOP of *London's*

SECOND

9
C A V E A T

Against the

SOWERS of SEDITION:

O R,

POPERY at the BOTTOM.

SHEWING,

Out of our HISTORIES, and the LAWS
and STATUTES of this REALM, that
from the Beginning of the REFORMATION
to this Day, the PAPISTS have been the
PLAN-LAYERS of all the SEDITIONS
in these Kingdoms of *Great Britain* and
Ireland.

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[The following text is extremely faint and largely illegible due to the quality of the scan. It appears to be a multi-paragraph document, possibly a letter or a report, with several lines of text visible across the page. The text is mirrored across the page, suggesting a bleed-through from the reverse side.]

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Lord BISHOP of London's

C A V E A T

AGAINST

POPE RY, &c.

I Shall not draw a PARALLEL between the Pagan Idolaters, and Popish Idolaters *. But it is certain, that, we may justly charge the latter with Idolatry: That, the Liberties they have taken for some Years past, have very much exceeded the Bounds which our Constitution has set them; that the Exercise of their Religion, and their Interposition in Public Affairs, have been managed with much greater Boldness and Openness than our Laws have thought consistent with the Safety of Church and State: That the Confidence

* This has been done, by a very ingenious Gentleman, on a Broad-Side-Sheet of Paper.

of *Romish* Priests, in their Attempts to seduce the *Protestant* Subjects of the Realm, has been beyond the Example of former Times : That, presuming upon the Lenity and Tenderness of the Government, they have actually perverted many unwary and ignorant People : That altho' these Things are clear and certain, tho' these *Strangers* to our Constitution go on to affront our Laws and devour our Strength; yet we have those among ourselves, who, like the *Israelites* in the Text *, will not know it, but on the contrary have taken great Pains to suppress the Knowledge of it; nay, have been so zealous in that Work, as to improve any Suggestion of the least Mischief from *Popery*, into a form'd Design against the Constitution of our Church.

Things being thus, it may not be unreasonable at this Time, if from the Words of the Text we take Occasion to enquire into these Three Heads :

I. In what Respects, the *Papists* may be called *Strangers* to us.

* *Strangers* have devoured his Strength, and he knoweth it not; yea, Gray Hairs are here and there upon him, yet he knoweth not, Hosea vii. 9. In this, and the foregoing Verses, the Prophet recites the miserable Condition to which the Children of *Ephraim* had reduced themselves by mixing with the *Heathen Nations*.

II. In what Instances, and by what Methods, they strengthen and enlarge themselves, and in Proportion devour our Strength.

III. How it comes to pass, notwithstanding all this, that there are too many among us who will not know it: Like the Israelites in the Text, *Altho' Strangers devour our Strength, yet they know it not; and, tho' Gray Hairs are here and there upon us, yet they know it not.*

I. In what Respects may the *Papists* be called *Strangers* to us? And these are, In Religion, in Government, and (as a Consequence of these two) in Interest and Design.

They are *Strangers* to us in Religion. By their Idolatries and Innovations, by perverting the Holy Scriptures and raising their own Traditions to an equal Authority, they have exceedingly corrupted the Faith and Doctrine of the Gospel. Their Worship is over-charged with a vast Variety of superstitious Rites, in which the true Spirit of Devotion is swallow'd up and lost; they have changed the Substance for the Shadow, and, contrary to the Apostle's Rule, have made it a Worship in the Letter, and not in the Spirit. Their Discipline is wholly exercised by Emiffaries from Rome, set up in Opposition to the
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the Spiritual Governours of our Church, and acting under the immediate Direction and Authority of a Foreign Head.

And because the Church of *England* has purged her self from these Idolatries, Superstitions and Innovations, and, rejecting their Traditions, has made the Scripture the Rule of her Faith, and has accommodated her Worship to the Word of God and the true Ends of Devotion, and delivered her self from the insupportable Tyranny of the Papal Chair : By this means, we are become *Hereticks* and *Schismatics* in the Account of the Church of *Rome* ; as such, the Sentence of Excommunication is yearly pronounced against us by the Pope, and our Destruction is declared to be a meritorious Work. And that all this is not mere Form and Ceremony, but a Direction zealously pursued where-ever it is practicable ; we see, by the bloody Inquisitions in some of the *Popish* Countries, by the terrible Persecution upon the *Protestants* in a Neighbouring Nation, and by the swift Approaches to the same Cruelties at home, when that Spirit could shew itself with Safety, under the Influence of a *Popish* Prince.

Far be it from us, to make this merciless Treatment of *our* Brethren, a Rule of our Carriage and Behaviour towards *theirs*. We have not so learned Christ, as to think Fire and Faggot a fit Application to the Consciences
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of Christians, or to reckon the Destruction of their Bodies, a proper Means for the Salvation of their Souls. But, methinks, these Cruelties towards *Protestants* in other Nations, should make the *Papists* in our own, somewhat more modest and cautious; at least, they ought not to think themselves entitled by them to *new* and *unusual* Liberties. And tho' the Good Nature and Religion of *Englishmen* forbid them to *copy* those Examples of Cruelty; we may well be allow'd, so far to *observe* and *remember* them, as to be jealous of the Growth of that Religion among our selves, which, in other Countries, could animate the Professors of it to such inhuman Barbarities towards our *Protestant* Brethren.

They are also *Strangers* to us in *Government*: Princes can have no Hold of the Members of the Church of *Rome*, while they own a superior Head, who claims a Power of absolving Subjects from their Allegiance, and even Degrading and Excommunicating the Sovereign. And as this pretended Authority is chiefly exerted by the *Pope* against *Protestant* Princes, so are the People prepared to receive, approve, and execute his Sentences, by another ungodly Doctrine, That no Faith is to be kept with *Hereticks*. And to what seditious and cruel Attempts, these Principles have blown up some of the
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Members of that Church, can be unknown to none, who have looked into the History of these Kingdoms, since the Beginning of Queen *Elizabeth's* Reign.

It is to be hoped, that the greatest part of our *English Papists*, being born and bred in the same Air with our selves, and receiving their Protection from the established Laws, have so good a Share of Tenderneſs and Gratitude, as to be proof againſt thoſe cruel Suggeſtions of the Emiſſaries from *Rome*. But it is alſo to be feared, that there will be a Number at all Times, of Condition and Inclination deſperate enough, to undertake ſuch Enterprizes as are agreeable to the Principles of that Church, and ſhall be judged by their infallible Guide to be a reaſonable Service to the common Cauſe. And we may well ſuppoſe, that ſuch Diſpoſitions are the more ſtrong and numerous, at a time when the whole Body of the *Papiſts* diſown the Title of our Prince, in Favour of a Pretender of their own Religion; and that they are ſtill more ready and zealous, ſince the Nation, ſufficiently ſenſible that the *English* Conſtitution will not thrive under a *Popiſh* Prince, have cut off their Hopes of a *Popiſh* Succeſſor for ever, except ſome bold and deſperate Undertaking ſhall make his Way to the Throne.

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It is far from the Temper of the *English*, and the Nature of our Constitution; to make Men *suffer* upon bare Presumptions: But at the same Time, the Regard we owe to our selves and our Constitution, calls upon us to be very *Watabful*, when we are sure there is an Enemy in our own Bowels. When we find such a Spirit moving among us, it behoves us to observe narrowly *which Way* it moves, and *to what Degrees*; that it may be kept under such Restraints, as the Safety of Church and State shall require. Their Principles in Effect declare, and we are all abundantly convinced, that whatever Strength or Interest they have, will upon a fair Opportunity be employed against us; and therefore it nearly concerns us, to know the Extent of that Strength, and to be jealous of the Increase of it. It is the Voice of the Nation, that we have no *present* or *future* Security, under God, but in the Prosperity of Her Majesty's Arms, and the Succession in the *Protestant* Line; and how then can we answer it to our Selves, our Posterity, or our Religion, if we make it not our utmost Care, that they who we are sure have it in their *Will*, have it not also in their *Power*, to shake or undermine these Foundations of our Safety?

These Two Oppositions, In Religion, and Government, suppose a Third Sort, namely,

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In *Interest* and *Design*: For the Spirit of that Religion is not wont to lie still, without Designs, much less to overlook any fair Opportunity of serving them. If ever there was a Juncture that obliged the *Papists*, in Prudence and Decency, to more than ordinary *Tenderness in giving Offence*, it is now; when their declared *Disaffection* to the Government, makes them so *liable* to be suspected, and when the Success of *their* Aims and Wishes, would evidently be the Ruin of *our* Laws and Religion. And it were happy for the Nation, and perhaps for themselves too, if their known *Principles* in Government and Religion, were the *only* Testimony of their Designs. But this is a Happiness not to be hoped for, while their Priests are so open and bare-faced in making Profelytes of the weaker Sort, and, forgetting how shamefully they were baffled in a former Reign, and how obnoxious they are to the Laws at this Day, are not afraid to send Challenges to the Ministers of our Church, on purpose to carry off their Profelyte in publick Triumph, after they have made sure of him by private Arts: While so many of their People busy themselves openly in the National Elections, for those whom they conceive to be most favourable, or least opposite, to their main Design, and are very free in censuring of others, who have no Crime but their Zeal for the *Prote-*
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stant Succession, the great Barrier against that Design: While they triumph in the Misfortunes of the Kingdom, and repine at the publick Prosperity and Success, with such Freedom and Openness, as few other Nations would bear: In a Word, instead of guarding against Suspensions, and a prudent Care not to give any Offence or Jealousy (a Behaviour, that might well be expected in their present Circumstances) too many among them seem to be trying what Degrees of Provocation the Government will bear.

These Practices, we may hope, are heartily condemned by the more prudent and modest Part of that Persuasion: who will therefore think it reasonable, that the established Constitution should provide for its own Safety; and if that Provision should happen to bring Inconveniencies upon them, will lay the Blame where it ought to rest, that is, upon the intemperate Zeal of the Emisseries from Rome, and of others whom they have been able to work into these provoking Measures.

I pass on the Second general Head, viz.

II. In what Instances, and by what Methods, they strengthen and enlarge themselves, and do in Proportion *devour our Strength*.

We have already seen, how opposite they are to the established Constitution of Church and State, in Religion and Government, and in all their Measures and Designs. And the Consequence of this Opposition is, that what they gain, we lose; whatever new Strength or Spirits we suffer them to get, are all drained out of our own Body. Every Profelyte they make, immediately becomes our professed Enemy, not only in Religion, but in Policy too; lifting himself at the same Time under two foreign Heads, one in the Church, the other in the State. And it is generally observed, that such Converts are more *remarkable active* and *furious* in the Cause they have espoused; whether it is, that fickle Heads are naturally fond of new Things, or that they think it for their Honour to make a Shew of a thorow Conviction.

And as every Convert to the *Popish* Religion, becomes immediately a Zealot for a *Popish* Prince; so it happens, at this Juncture, that the Zeal of some of our own Church for the *Pretended Prince* of that Religion, proves the Occasion of making them Profelytes to the Religion it self. A Community of Measures and Wishes in the Affairs of State, draws on a Correspondence and Good-liking between *them* and the Members of the Church of *Rome*; and the Courtesy which they find upon that Account from *Papists*, by Degrees wears off the

the Abhorrence of *Papery*; by which Means, the Missionaries of that Church, who are not wont to neglect Opportunities, find their Access easy, and the Work half-done to their Hands.

God be thanked, it is only upon the Weak and Ignorant, that this Poison works: The more discerning among them, retain the same Detestation that they ever had, of the manifold Corruptions of the Church of *Rome*; and a very Learned Person* of that Number has publickly warned the Nation of the Boldness and Success of the Priests in making Converts, and, from his own Observation, tells us the Arts and Methods by which they carry on their Work, and laments, that *the Growth of Popery among us should be greater than formerly, notwithstanding the Increase of Penal Laws.*

The Truth is, those Penal Laws are so much softened, or rather laid aside, by the *English* Clemency and Good-nature, that it has long been the Wish of wise and considering Men, to see fewer Laws and more effectual Execution: they have lived so long under the Terror of Penal Laws, and found so little Inconvenience from them, that it will be hard to convince them that the Legislature is ever in earnest. And yet these very Laws, being Part of our *English* Constitution,

* See the Preface to a Conference with a *Papish* Priest. Written by Dr. George Hickes.

are appealed to in the *Papish* Countries, as undeniable Testimonies of the Sufferings of their *English* Brethren; and while, in great Tenderness, we are suspending our Laws at home, we are reproached abroad as the most cruel Persecutors. This is but an ill Return from the Missionaries of the Church of Rome, for the great Indulgence they have found among us; which should oblige them at least to do Justice to the Church of England, and to confess, that as the several Laws they complain of, were first made upon some remarkable Attempts of the *Papists*, against the established Constitution; so nothing but fresh Provocations of the same kind has been able to drive the *English* to the Execution of them. They know, that by the Laws of some other Countries it is criminal to be a *Protestant*, and the most peaceable Behaviour is no Protection; and they know as well, that it has not been the *Papist* as such, but only the *provoking, seditious, and turbulent Papist*, who has found any Disturbance from the *English* Government.

In the Infancy of the Reformation, under Henry VIII. the great Work was, to extirpate the Authority of the Pope, and establish the Supremacy of the Prince. Now, both these the Point under our present Consideration supposes to be settled; which is not, by what Methods the Papal Authority was excluded,

cluded, but in what Way those who adhere to the Religion of the Pope, have been treated in a Country where his Authority was abolished. And it is well known, that the Disaffection of that Prince to the main *Doctrines* of Popery, was not so great, as to induce him to any remarkable Hardships towards those, who would at least be *silent* under his own Supremacy.

His Son King Edward VI. went farther, and established an *Uniformity of Service and Administration of the Sacraments, throughout the Realm* *; but that Law only enjoined the Minister to use this and not the Mass-Book; and the People, not to interrupt the Minister, or speak against the Service †. And when it appeared by Experience, that the Missals which had been formerly used, were a great Obstruction to the Uniformity intended; they were only called in, to give a more free and easy Passage to the *publick* Service; without disturbing either Priests or People in the private Exercise of their Religion.

Notwithstanding the bloody Reign of Queen Mary, so far was her Successor, the Glorious Queen Elizabeth, from the least Disposition to Cruelty, that she contented herself to restore the Supremacy and the Publick Service to their former State ‡; allowing the

* Ann. 2 & 3 Edw. VI.

† 3 & 4 Edw. VI. c. 10.

‡ Camdeni Annal. 1558. Eliz. 5. c. 1.

Papists a Share in her Counsels, and, in a subsequent Law against the Pope's Authority, exempting Peers of the Realm from the disabling Oath, and frequently declaring, that no Subject who would live quietly and peaceably, should be disturbed on the Account of Religion.

'Tis true, the Laws afterwards grew more severe *, but it was because the *Papists* grew more seditious. To execute *Bulls of Absolution* and *Reconciliation* from Rome, or to Receive Absolution and Reconciliation in Virtue of such Bulls, was made High Treason. But let the History of the three preceding Years explain that Law, and determine whether it was owing to the Severity of *Protestants* or the Sedition of *Papists*. There we find, that the Pope had granted Authority to *Saunders* and others, to Absolve all the *English* who would return to the Church of Rome, and that they were very zealous in the Work †: That the same Pope (*Ann.* 1569.) had sent his Bull into *England* by *Morton* the Priest, to Anathematize the Queen, and deprive her of the Throne, and to absolve her Subjects their Oaths of Obedience: That, in Virtue thereof, many of the People were withdrawn from their Allegiance, a dangerous Rebellion raised, circular Letters sent to the *Papists* to rise and assist in the Cause, and the Bull it self

* 18 Eliz. c. 1.

† See *Camdeni Annal.* 1568.

self published in the City, in a very open and insolent Manner, (*Ann.* 1570.)

Ten Years after, (23 *Eliz.* c. 1.) we find a new Enforcement of the Law against Bulls; but it was because the Priests had found new Devices to evade the former, and to carry on the Work of *Absolving* and *Reconciling* by other Ways. We find Penalties for saying and hearing of Masses*; but we find in the History of the same Time, that great Numbers of Priests were sent into *England* and *Ireland* from the Seminaries abroad, under Pretence of preaching and administering the Sacraments, but really to withdraw the Subjects from their Obedience to the Queen. The same Law lays a Penalty upon absenting from Church, and after a Year's Absence, enjoins the finding of Sureties; which is not to be thought strange or cruel, when the *Emissaries* of the Church of *Rome*, under whose Discipline the Absenters lived, were the professed Teachers of Rebellion, and when a Design had been detected between the *Spanish* King and the Pope, to dethrone the Queen, and restore Popery in the Kingdom, (*Ann.* 1578.)

The next Law † against *Papists*, commands all *Jesuits*, *Seminary* Priests, and others, to depart the Realm. But turn to the History

* *Camb. Ann.* 1580. † 27 *Eliz.* c. 2.

of that Time, and there you find great Numbers of Priests coming daily into *England*, (*Ann.* 1581.) who taught that the Queen was no Queen, and that whatever had been done by her Authority since the Bull of Pope *Pius*, was null and void. The same Law forbids the sending of Children or Contributions to the Seminaries abroad; and so the same Historian (*Ann.* 1580.) tells us, of great Numbers of Children sent over to those Seminaries, and received there, on Condition that they first made a Vow to return, when they were instructed in their Learning and Discipline; that is, in the rankest Principles of Sedition and Rebellion.

While they were thus diligent in sending their Emissaries to *Corrupt* the People, it is not to be wondered, that the great Council of the Land should countermine their Endeavours, by obliging all who were found guilty of *Corrupting*, to *Abjure* the Realm. (35 *Eliz.* c. 1.) And if, in the same Year, another Law was made to banish *Papists* from Court, and confine them to the Neighbourhood of their own Dwellings (35 *Eliz.* c. 2.) our Histories will explain it, by shewing that in the Compass of a very few Years, several Designs had been formed and carried on, to *Assassinate* the Queen *.

King

* *Cambd. Ann.* 1584, 5, 6, 7.

King *James I.* * began his Reign with a Revival of Queen *Elizabeth's* Laws against *Popery*: and well he might, when he reflected upon the many wicked Designs against the Person and Government, of his Predecessor, and that, upon a Prospect of her Death, they had in the most publick Manner disputed his Title to succeed.

Three Years after †, we find *Papists* confined, under higher Penalties, to their Places of Abode, and greater Rewards proposed for the discovering of Priests, and express Declarations required, as well against the Pope's Authority to depose Princes and absolve Subjects from their Obedience, as against his dispensing with Oaths, and the taking them with Equivocations and mental Reservations. But it is to be remembered, that all this was done upon the Discovery of the most hellish and execrable Plot that we read of in any Age or Nation, the Gun-Powder-Treason; which, we all know, had been carried by the Priests, upon those very Principles, to the Point of Execution.

To these Restraints, there were added in the Reign of King *Charles II.* ‡ the *Sacramental Test*, and the Exclusion of *Popish Peers* out of the great Council of the Land. For the Occasion of which, I need not ap-

* 1 Jac. c. 4.

† 3 Jac. c. 4, 5.

‡ 25 Car. II.

c. 2. & 30 Car. II. c. 1.

peal to History : I appeal to the Memory of many here present, for the Countenance given at that time to *Popish* Measures, and the Impatience of the *Papists* to put them in Execution, and their Attempts to shorten the Way for a *Popish* Successor to the Throne ; who, when he came to the Throne, did abundantly justify the *Wisdom* of our Legislators, by making the Removal of that *Fest*, one of his first Endeavours for the Establishment of Popery.

It may be thought Presumption in one of our Order, and especially before this * Learned Audience, to intermeddle in the Laws and Statutes of the Realm ; but it will be favourably considered, that they are Laws which concern *Religion*, and are cited here only in an *Historical* Way ; that, by comparing the Seditious Practices of the *Papists* as recorded in our Histories, with the several Laws which those Practices have occasioned, it may appear at one View, That the *Papists* have been the sole Authors of their own Misfortunes : That these Restraints from Time to Time, were brought upon them by Rebellion, and not, as they pretend, by Religion : That the *English* Legislature have proceeded in their Restraints *Gradually*, as the repeated Attempts of the *Papists* upon the
Persons

* This Discourse was preached before the Judges of Aulize, 1706.

Persons and Government of our Princes, have rendered them necessary ; and, That nothing can extort a sanguinary Law from the *English* Temper, but an indispensable Regard to their own Religion and Government.

But what Severity soever may be pretended in the *Laws*, it is very certain there is none in the *Execution*. And whoever considers, how strict the *Laws*, and how high the Penalties are, against any Priest who shall attempt to pervert a Subject to *Popery*, or shall say *Mass*, or even be found in the Realm ; and against all others who shall harbour a Priest in their Houses, or send Children or Money to a Seminary abroad : Whoever, I say, knows the high Penalties upon these and the like Practices, and then considers how common and familiar they are generally believed to be among us, will see how little Mischief the *Papists* fear from these terrible Laws they so much complain of, and how greatly they are indebted to the Goodness and Tenderness of the *English* Government.

But they must not hope, that the *English* Good-nature will hold out against all Provocations : The *Laws* will rouse themselves and break loose, at the Sight of such unprecedented Freedom and Boldness as we have beheld of late Days. It is a known Crime in the Eye of the Law, to import *Popish* Books

Books from abroad ; but we have seen them printed and published at home, and dispersed over the Nation with the greatest Industry ; and not only so, but with formal Advertisements of the Place, where a variety of *Popish* Books were to be publickly sold. They know it is Capital, to attempt the perverting of a *Protestant* Subject ; and yet they are not content to carry on this Work with Caution and Secrecy, nay, unless they do it with a kind of Triumph, in Defiance of Parents, Husbands, and all other Superiours and Relations. They are strictly forbidden to send Children to the Seminaries abroad ; but if a late * Complaint was well grounded, as I doubt not but it was, they are now beginning to bring the Seminaries home. They know, there is nothing against which our Constitution has more carefully guarded, than their intermeddling in the Affairs of Church and State ; and this, one would hope, should be a Warning to them, to mix in the Interest which they favour, with greater *Guard* and *Caution* ; and, if they must rejoyce in our Misfortunes and repine at our Successes, to do it at least in a more private and modest Way.

These and the like Provocations, have moved the great Council of the Land to take a strict Survey of the present State of *Popery* in

* A Complaint in Convocation, of a *Popish* Seminary in *Hampshire*.

in the Kingdom; in order, as it is hoped, to apply an effectual Remedy to this growing Evil. And, in the mean Time, while the Priests of the Church of *Rome* are so very busy, it cannot be an unbecoming Part in the Ministers of the Church of *England*, to lay to Heart the visible Increase of *Popery*, and to warn the People how zealous they are in promoting it; that we may endeavour at least to raise an equal Zeal and Concern for the true *Protestant* Religion established among us.

I proceed to the Third and Last general Head, *viz.*

III. How it comes to pass, notwithstanding the *Papists* are so much *Strangers* and *Enemies* to our Constitution, and so open and zealous in promoting their own Interest, and by Consequence in *devouring our Strength*; that there are so many among us, *who will not know it*: Like the *Israelites* in the Text, altho' *Strangers devour our Strength*, yet *they know it not*; and tho' *Gray Hairs are here and there upon us*, yet *they know it not*. Was it through *Supineness* or *Inadvertency*, and that they did not observe or regard it, the Thing were less to be wondered at: But it has been espoused and laboured as a *Cause*, and the People have been told in the most pub-

publick manner, that *Popery* is only a Bug-bear to scare and terrify them; nay, they have been taught to believe, that the Complaints of Danger from that Quarter, are a certain Mark of Disaffection to the Church of *England*.

What we are to expect, if *Popery* should prevail, can be a Doubt with none who know the Spirit and Principles of that Religion, and reflect upon the *Terrors* of a late Reign; the Remembrance whereof, one would hope, should make it an established Principle in the Hearts of all true *Englishmen*, That we can never be too watchful against the Designs and Approaches of *Popery*. But, I know not how; those Days of Danger and Terror are clean forgotten by many amongst us; who, while they treat the Memory of our Glorious Deliverer, and those Worthy and Learned Prelates who stood in the Gap, with the utmost Contempt and Indignity; can make themselves a kind of Advocates for the *Papists*, and persuade the Nation, in effect, that neither the Increase of *Popery* at home, nor the open Attempts of a *Popish* Pretender abroad, deserve our Fear or Regard. And it is very evident, that their Diligence to remove the Fears of *Popery* and divert the Nation from all Suspicions of that kind, has for some Years been a great Encouragement

ment to this provoking Behaviour of the *Papists*.

'Tis true, the *Papists* are not the *only* Enemies to our Constitution: There is another sort, who Dissent from us in Worship and Discipline; but being restrained by Penalties and Incapacities so much *lower* than the *Papists*, are evidently judg'd by our Constitution to be Enemies of a *less-dangerous* Nature. The Legislature considers, That they own no Foreign Head in Church or State; that in the Doctrinal Parts of Religion they are at no great distance from us, and so are brought over with greater Ease to the established Church; that, in Fact, abundance have been brought over by gentle and courteous Usage, and their Numbers undoubtedly decrease by the Toleration; which appears, among other Testimonies, by a * Letter of Complaint to that purpose, from several Dissenting Ministers in the Country, to their Brethren in the City: That, as to National Interest at this juncture, they are, for aught appears, very cordially in it; true to the Government, utter Enemies to *France*, and hearty Friends to the *Protestant* Succession. Upon this Account, the Wisdom of the Nation has thought fit to grant them an *Indulgence* in Religion; and I think it is now agreed on all hands, that by the Terms of

* Dated March 4, 1701-2, p. 4.

Christianity there ought to be no Persecution *purely for the sake of Religion*, and that in Experience, gentle Methods appear much more effectual than severe ones, to bring them to a favourable Opinion of the establish'd Church, and by degrees to Conformity with Her.

Far be it from us, to preach *Security* to the Members of our Church, with regard to these Men. On the contrary, let us take it for granted, that they would be very well pleas'd with a greater Share of Liberty and Power; and let them be made sensible, that it is in vain to hope for more, nay, that the modest and inoffensive Use of what they have, is their best Security for the Continuance of it. But, on the other Hand, while they keep within the Bounds which the Laws prescribe, let us not make them Enemies of a larger Size than the Constitution has drawn them, much less equal them, in point of Danger, to the *Papists*, those irreconcilable Enemies of our Religion and Government. And it ought certainly to make some difference in our Regard, that in this critical Juncture they so freely contribute their Assistance against the common Enemy of *Europe*, while the great Hopes of the *Papists* are evidently plac'd in his Success.

And yet, notwithstanding the manifest *Inequality* of Danger from these Two; if we enquire

enquire into the true Cause, why so many among us are thus industrious to remove the Eyes of the Nation from *Papists*, it will appear to be, that they may fix them more *keenly* upon *Protestants*; that is, in plain terms, that they may leave that Quarter naked, where our greatest Danger lies. Passion, Prejudice, and Interest, get Possession of the Minds of Men, and being rooted there, will not suffer them to see the true Interest of their native Country; which at this time, if ever, requires us to keep the strictest Eye upon *them* whose Principles and Practices declare their Partiality to our Enemies, and to prevent all Jealousies and Misunderstandings with *those* who assist us heartily in the common Cause; so far as they may be prevented with *Safety to our Constitution*, which all Parties must allow us to make the Rule and Measure of our Dealings with them.

Within the Memory of the present Age, it was the pleasure of the Court, that the Penal Laws should be vigorously executed upon the Dissenters; which has since sufficiently appear'd to be a *Popish* Stratagem, to divide the *Protestant* Interest, and thereby to strengthen and enlarge their own. By these Arts were the *Papists* preparing the Way, when a Prince of that Religion came to the Crown; under whose Influence

the Interest of *Popery* advanced and grew apace, till it was ready to swallow us up. It pleas'd God to look upon us in our Extremity, and to send us a Glorious Deliverer; but let us remember, that he has no where promis'd to send new Deliverances, as oft as a People shall think fit, by their own Folly and Perverseness, to plunge themselves into new Dangers.

To prevent this, and that every one of us may do his part to perpetuate our Laws, Liberties, and Religion; let us sacrifice our private Passions and Animosities to the Publick Good; or, if these must be indulg'd, let them at least be laid aside, in a Case where our Religion is so nearly concern'd. Let us listen honestly and impartially to the establish'd *Laws* and our own *Reason*; which will first tell us, who are the greatest *Strangers* and Enemies to our Constitution, and then teach us to keep the strictest Watch where we find the greatest Danger. Let us be the constant Promoters of Peace and Unity in our several Stations; that we may procure the Favour of Heaven, and that our joint Endeavours for the publick Good may be crown'd with Success.

Above all, let us be more just to ourselves, and the whole Nation, than to turn Advocates for those, who in contempt of all Laws
are

are open Advocates for a *Foreign Power*, in order to bring in a *Foreign Religion*.

From which terrible Judgments may God of his infinite Mercy evermore deliver this Church and Nation, for the sake of his Son Jesus Christ our Lord. Amen.

P O S T S C R I P T.

THE Right Reverend Father in God, Dr. Edmund Gibson, did in the Year 1719, when he was Bishop of *Lincoln*, reprint *Four Sermons*, preached when his Lordship was Rector of *Lambeth*. Upon the Revival of these *Discourses*, his Lordship thought fit, by a *Preface*, to account for the just and good Reasons of their Composition. And to the *first* of them, our former *Caveat*, preached 1705, we have by way of *Postscript* faithfully transcribed his Lordship's Words on that Occasion.

This, our *Second Caveat*, is likewise an *Affize Sermon*, and was preached the following Year, 1706, the Occasion of which we shall here likewise give in his Lordship's own Words, *viz.*

“ It is well known, that the *Papists*, who
“ are always ready to inflame our Discon-
“ tents,

“ tents, have ever been steady and uniform
 “ in their good Wishes to *one Side*, and at
 “ that Juncture their Behaviour was remark-
 “ ably offensive and provoking: An *Address*
 “ from several of the Gentry and Clergy of
 “ *Lancashire*, was presented to the House of
 “ Peers by the Lord Bishop of *Chester*, com-
 “ plaining of the *Intolerable Boldness of the*
 “ *Romish Priests and Papists*: and thereupon
 “ their Lordships represented to the Queen,
 “ That it was *absolutely necessary, for the*
 “ *Safety of her Majesty's Royal Person and*
 “ *Government, that a more watchful Eye should*
 “ *be had over them for the future; and, for*
 “ *that Purpose, that a distinct and particular*
 “ *Account should be taken, of all Papists and*
 “ *reputed Papists in the Kingdom, with their*
 “ *respective Qualities, Estates, and Places of*
 “ *Abode*. Accordingly, the necessary Or-
 “ ders were given by her Majesty, for taking
 “ a strict Survey of *Popery*, in the several
 “ Counties of the Kingdom; and at the same
 “ Time a Proclamation was issued, for a vigo-
 “ rous Execution of the Laws against *Papists*.
 “ In these Circumstances, was the foregoing
 “ Discourse preached and published, and in-
 “ deed, at that Time, there was great need,
 “ upon *two other Accounts*, to keep up in
 “ the Minds of the People a just Sense of the
 “ *Danger and Mischiefs of Popery*; The *first*,
 “ because the *Papists* were then carrying on
 “ a

“ a very dangerous * Stratagem, for gaining
 “ Profelytes to *Popery*, and by that means to
 “ the *Pretender*, by comparing the *highest*
 “ Opinions of some in our Church with the
 “ *lowest* Opinions of some in theirs, concern-
 “ ing the Points in dispute; and then sug-
 “ gesting, that the Differences between the
 “ two Churches, were inconsiderable, and
 “ next to nothing. The *second*, That too
 “ many of our own Communion, were ob-
 “ served to encourage that Way of Think-
 “ ing and Reasoning, and made it their Busi-
 “ ness to persuade the People, that the Fears
 “ of *Popery* were not only groundless, but
 “ that all Suggestions of that kind favoured
 “ of *Disaffection to the Church*; especially,
 “ if mixed with any Acknowledgments of
 “ the zealous Concurrence of *Dissenters*, in
 “ reducing the Power of *France*, as the only
 “ Means (under God) to preserve the *Pro-*
 “ *testant Religion*. To obviate an Evil so
 “ great and destructive, Those of the Clergy
 “ who believed that *Popery* was our great
 “ Danger, and saw the Tendency of those
 “ Practices to undermine and defeat the *Pro-*
 “ *testant Succession*, found themselves obliged
 “ to inculcate *Unanimity* among the *true and*
 “ *undoubted* Friends of *that Succession*; and
 “ to labour to convince others, of the utter
 “ In-

* See a most pernicious Book, intitled, An Essay for Catho-
 lick Communion.

“ Inconsistency of a *Papish* Government, with
 “ the Religion and Liberties of their Coun-
 “ try. And, because it was easy to foresee,
 “ that the *Papists* would renew their old
 “ Complaint of *Persecution* on Account of
 “ Religion; it seemed necessary to shew from
 “ our Histories, that whatever Penalties or
 “ Restraints they have felt, from the begin-
 “ ning of the Reformation to this Day, has
 “ been laid upon them for *Sedition*, and not
 “ for *Religion*.

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